India. Archaeological survey

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF MADRAS AND COORG

FOR THE YEAR

1902-03.

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GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following papers :—

From A. REA, Esq., F.S.A.Scot., M.S.A., M.R.A.S., Superintendent, Archæological Survey (Madras and Coorg), dated Madras, 13th June 1903, No. 436.

With reference to the marginally-noted Government orders,* I have the honour to submit the annual report of the Archæological Survey of Madras and Coorg for the year 1902–1903.

* G.O., No. 369, Public, dated 8th May 1893.
,, 465, ,, ,, 18th ,, 1900.
,, 1065, ,, ,, 22nd Oct. 1902.

2. The operations in the Malabar district were continued at the beginning of the year, from the previous season, and the temples in the following places were surveyed: Agathathri, Kavacheri, Pallavoor, Thinari or Parai and Vadakancheri. The temples in Chathamangalam, Kalakancheri, Kunnacheri, Palghat, Pallathiri and Tirupalur were inspected.

3. On a proposal being made to hand over to the Madras Municipality the old fortified town wall and bastions situated in the north of Black Town, Madras, the matter was referred to me in Memorandum No. 1437, Public, dated 28th July 1902, to report whether the remains are of historical interest, and if so, whether there would be any objection to their demolition, the sites being fixed by pillars with appropriate inscriptions. I visited the place, and submitted my report thereon; together with an interesting historical account connected therewith, and stated that the wall, as one of the few remaining traces of old Madras, is a monument of historical and antiquarian interest, which, instead of being demolished, should be restored and preserved. I also suggested its inclusion in the list of monuments selected for conservation. Photographs (Nos. 440 to 444) of the walls were also taken, and submitted along with the report.

4. The Collector and the Executive Engineer of Trichinopoly reported a number of places in the district as worthy of conservation; and I made a tour there to inspect them. These places are Mahadanapuram, Ratnagiri, Sivayam, Sundakkaparai, Musiri, Perambalur, Samayapuram, Tiruvallarai, Narthamalai, Arumbavur, Valikondapuram, Aduthorai and Wyyakondan. I only had time to visit the first five, and also the temples in Srírangam, Jambukesvaram, Woriyur and on the rock within the Fort of Trichinopoly. Some pencil drawings were made at Kulitalai, Mahadanapuram, Sundakkaparai, Ratnagiri, Sivayam, caves in the Trichinopoly rock, and Nadir Shah's tomb in Trichinopoly.

5. The Collector of Tinnevelly reported the existence of inscriptions in the Idaiseval chatram in the Ottapidaram taluk. There are also said to be in Nattampatti, Srivilliputtur taluk, some buried structural remains built of large bricks. These places will have to be visited.

6. The Collector of Kistna reported the finding of a statue of Buddha in a field in the village of Alluru in the Kistna district; and proposals were made for acquiring the land.

7. I accompanied Mr. J. H. Marshall, Director-General of Archæology, in a tour which he made in Madras. Vijayanagar, Sompalle, Vellore, Madras, Conjeeveram,

Tanjore, Srírangam, Jambukesvaram and Trichinopoly were visited, and a detailed inspection of the most important ancient monuments at these places made. Some estimates for conservation were afterwards prepared by the Public Works department and sent to the Director-General. Others are awaited.

8. A grant was sanctioned by the Government of India for further excavations at prehistoric sites in the Tinnevelly district. I was engaged in this work for three months. The results even exceeded any expectations I had made, as the objects unearthed were over 4,000 in number, requiring thirty-four carts to take them to the Tinnevelly station, and five goods vans to carry them to Madras. Among the finds, I got twelve oval gold ornaments.* About 180 bronzes were found, as also about 500 iron weapons and implements. A good collection of skulls and bones was made. Some of the former are in very good condition. A few cornelian beads, bronze beads and necklaces were also found. The bulk of the finds is as usual composed of pottery. I have brought half a dozen large urns with the skeletons left inside, exactly as they were unearthed. In the appended report I include † a description of a few of the articles with their illustrations. The most of the material was got at Adichanallur, but a number of other sites were discovered and partially explored, every one of them yielding objects of interest after excavation. These sites are all in the Tinnevelly district and are situated at Adichanallur, Anavarathanallur, Angamangalam, Appankoil, Karungulam, Kilanattam, Kongarayakurichi, Kurumbur, Manappadi, Nallur, Nalumavadi, Palamadai, Poriyur, Rajavalliporambu, Sambathuparacheri, Sugandalai, Tirukolur and Véllúr.

* In the former excavations, nine of these and two pear-shaped drops were found.

† Part I.

Besides these, slight excavations were conducted at Mahadanapuram (Palayasengadam) and Vyganallur (Nattam modu) in the Trichinopoly district.

In Kurumbur, noted above, an ancient temple and a stone-built square well were, after considerable digging, discovered buried underground. At it, a headless but finely sculptured stone image of Subrahmanyaswami and some sculptured slabs were unearthed. At Sugandalê a sandalwood grinding slab was found buried underground. An old Tamil inscribed stone from Adichanallur village, and a Jain image from Véllúr were also secured. All these were brought to the museum at Madras.

In several of the places named above, where excavations were conducted, old copper coins, beads, fragments of porcelain bangles, etc., were found after the earth had been put through sieves. At Kurumbur, a red stone—probably a ruby—and at Kongarayakurichi, two gold beads and a variety of other articles were unearthed. At Kilanattam, there were a few fragments of bronze bowls. This would suggest the presence of others.

The remains at all these places, and especially at Adichanallur, are yet numerous. The archæological reserve at Adichanallur extends to 114 acres, but—except the finds in a few exploratory pits—the digging has been almost wholly confined to an area measuring 117 yards by 217 yards or a little over 5 acres. The excavations lasted for over a month beyond the official year under report. The objects are now in the Madras Government Museum, where Mr. Thurston has kindly provided ample accommodation and rendered every facility for their arrangement and description.

The Agent of the South Indian Railway kindly issued special instructions for the safe carriage of the packing cases from Tinnevelly to Madras. Every assistance was rendered by the district officials, especially M.R.Ry. T. Venkataswami Pillay, B.A., Tahsildar of Srívaikuntam.

9. The draughtsmen were all required to assist in supervising the Tinnevelly excavations, which generally occupied them daily from 6 A.M. to 7 or 8 every night, holidays included. They had also to accompany me in the Director-General's tour, so the proposed tour in the Malabar district during the latter half of the year had to be omitted. There was also no time for a tour in Coorg.

10. The Pandit, besides furthering archæological research in its various branches has collected several sthalapuranams, legendary traditions and interesting accounts connected with most of the places mentioned. But space will only permit of one of these being appended (Report, Part II).

He has also secured a copy of a copper-plate sasanam in old Tamil from Karungulam. This special work has been much hampered by the routine work and largely increasing correspondence of the office, leaving hardly sufficient time for his special duties.

11. The survey of the country surrounding Vijayanagar was continued by Mr. Clarkson, Head Surveyor. About ninety square miles were surveyed, and notes of the antiquities made (Report, Part III). There remain yet about seventy square miles in the Bellary district, besides fields across the river in Anegundi, and surrounding villages in Hyderabad territory, to be surveyed for completion of the plan. During the course of the survey, several places were found beyond the limits originally proposed, which it is desirable, should also find a place in the map under preparation.

12. A Jain sculpture, found during the survey of Vijayanagar, was sent to the Madras Museum at my request by the Collector of Bellary.

13. The office staff was fully occupied during the whole of the head-quarters season in arranging, numbering and photographing the Tinnevelly pre-historics collected during the two previous seasons. Every endeavour was made to finish it before proceeding on field work during the touring season, but it was impossible to do so then. Only a few pencil drawings were inked.

These pre-historic articles amount to 1,872, and required seventy-six 12″ × 10″ photographs. Copies of these accompany this report. Photographs of the present discoveries have yet to be taken.

14. Under orders of Government, a photograph was taken of the plan of the Vishnu temple at Tirukurungudi in the Tinnevelly district, and sent to the manager of the Jîr mutt at that place.

15. The report on Pallava temples was sent to the press, and proofs were received and partly gone through. Proofs of the plates to accompany it were received from the Survey of India Department at Calcutta after the beginning of the field season, but on account of the heavy field work thereafter, it was impossible to find time to do much to them.

16. Some Madras drawings were received from Dr. Burgess.

17. A stock book was kept in office.

18. Reports from the Public Works Department on conservation of buildings during the year were not received in time for inclusion in this report.

19. List of expenditure during 1902–1903 as per Accountant-General's preliminary statement :—

Archæological Survey.

Heads.	Amount. RS.	A.	P.
Superintendent	6,820	13	4
Exchange compensation allowance	426	5	0
Clerks, servants, etc.	3,678	6	2
Travelling allowance of officers	723	14	0
Do. of establishment	1,335	0	0
Photographic chemicals, plates and other accessories	730	0	0
Purchase of coins and objects of ancient interest	8	0	0
Measuring and photographic coolies	400	0	0
Deciphering charges	3	8	0
Excavation of pre-historic remains	633	7	0
Purchase, repair and carriage of tents	355	15	6
Purchase of furniture	40	0	0
Do. of books	15	8	0
Repairs to furniture	28	1	0
Cooly to tent lascars	1	10	0
Cleaning charges	39	0	0
Tour charges	723	5	6
Postage charges	39	6	0
Telegraph charges	4	3	0
Rents, rates and taxes	360	0	0
Office expenses	50	1	8
Miscellaneous	942	3	8
Total	17,358	11	10

20. The following is the list of new pencil drawings prepared during the field season of the year :—

Drawings.

Number.	Description.	
1605.	Ground plan of Siva temple, Vadakancheri.	
1606.	Details from the stairs of the main shrine of Siva temple, Vadakancheri.	
1607.	Ground plan of Bhagavati temple Kavachery.	
1608.	A wooden figure in front of the main shrine of Bhagavati temple, Kavachery.	
1609.	Ground plan of Isvara temple, Thinari.	
1610.	An old image of Subrahmanyaswami, Thinari.	
1611.	A sculptured slab at Thinari.	
1612.	A wooden figure around the shrine of Siva, Bhagavati temple, Agattaitara.	Palghat taluk, Malabar district.
1613.	Do. do. do.	
1614.	Do. do. do.	
1615.	Do. do. do.	
1616.	Do. do. do.	
1617.	Do. do. do.	
1618.	Do. do. do.	
1619.	Do. do. do.	
1620.	Ground plan of Siva temple at Pallavur.	
1621.	Do. of Kadambar temple, Kulittalai.	
1622.	A wooden panel on the doorway of the main entrance, Kulittalai.	
1623.	Navagrahams.	
1624.	Ground plan of Isvara temple at Mahadanapuram (Palayasengadam).	
1625.	A sculptural slab found under ground at Mahadanapuram, (Palayasengadam).	
1626.	Do. do. do.	
1627.	Details from a beam stone at Mahadanapuram (Palayasengadam).	Kulittalai taluk, Trichinopoly district.
1629.	Details from the doorway do. do.	
1630.	Nagendra on the rock at Sundakkaparai.	
1631.	Sculptures do. do.	
1632.	Do. do. do.	
1634.	Do. do. do.	
1635.	Do. do. do.	
1636.	Details from a pillar in a mandapam at Ratnagiri.	
1637.	Do. do. do	
1638.	Details from a pillar in vasanta mandapam, Sivayam.	
1639.	Do. do. do.	
1640.	Ground plan and section of a cave on the rock, Trichinopoly.	
1641.	Details on a pillar in do. do.	
1642.	Do. do. do.	
1643.	Do. do. do.	
1644.	Do. do. do.	
1645.	Do. do. do.	
1646.	Ground plan of Nadir Shah's mosque, Trichinopoly.	Trichinopoly taluk, Trichinopoly district.
1647.	A panel at Nadir Shah's mosque, Trichinopoly.	
1648.	Do. do. do.	
1649.	Do. do. do.	
1650.	Do. do. do.	
1651.	Ground plan of the cave at the foot of the rock, Trichinopoly.	
1652.	Cross section do. do. do.	

21. The undermentioned photographs have been taken. Two bromide prints of each accompany the report—*vide* G.O., No. 119, Public, dated 13th February 1893 :—

Photographs.

Number.	Description.	
440.	Exterior view of a portion of bastion, old town wall of Madras.	
441.	Interior view of a square platform on the wall.	
442.	East end of wall used as a water cistern.	
443.	Do. do. and also showing one of the square platforms.	Madras.
444.	Large bastion west of wall.	

Prehistorics discovered during the previous excavations at Adichanallur and other neighbouring sites, Tinnevelly district.

Gold.

No. Description.

445. Nine gold diadems * and two pear-shaped drops covered with gold leaf.

Bronze.

446. Bronze bangles, bronze and bead necklaces with gajjès, cornelian beads, bronze ear-rings, bronze scent bottles, rods or styles, etc.
447. Bronze scent bottles and a bronze badge or diadem similar in shape and ornamentation to gold diadems.
448. Bronze ornamented bowl, lid with birds and a bird in the middle.
449. Bronze ornamented lid with bent rods and discs or leaves.
450. Bronze ornamental lid with bunches of grape-like round fruits and birds seated on the stems on the four sides and in the middle.
451. Bronze ornamental lid with long tapering rods and buds and an animal in the middle.
452. Bronze ornamental lid with a cock at the top.
453. Bronze ornamental lid with grape-like fruits and a horned animal in the middle.
454. Bronze ornamental lid with horned animals on the side and in the middle. Two curious knobs placed on each side of the lid.
455. Bronze ornamental lid with a grotesque animal at the top.
456. Bronze ornamental wires with an ornamental knob in the middle.
457. Bronze ornamental wires.
458. Bronze ornamented vase with horned animals.
459. Bronze ornamental stand or vase with horned animals.
460. Bronze ornamented lid with rods supporting leaves or discs.
461. Bronze vase, lying on its side with base on the left and cup on the right. The cup is formed of open work leaves.
462. Bronze jar with lid.
463. Bronze ornamented pots or jars with lids.
464. Bronze jars and bowls with lids.
465. Bronze bowls and cups.
466. Bronze bowls, some of which are ornamented.
467. Bronze ornamented pots and bowls.
468. Bronze ornamented bowls.
469. Bronze bowl in a platter, a sieve cup, bowls and cups.
470. Bronze ornamented bowls, some with sieve cup attached.
471. Bronze curious pots, a broad cup-like vessel with a sieve cup attached and mouth of a bronze vessel.
472. Bronze vessels, sieve cups and parts of an ornamental lid with long buds.
473. Bronze sieve cups.
474. Bronze cups.
475. Bronze bowls, cups, bangles, platters, etc.
476. Bronze pot, a bowl, and another broad bowl with sieve cup attached.
477. A bronze vessel with a lid containing a knob. This lid is similar to the pottery ones.
478. Bronze circular platters, some with a handle; and fragments of an ornamented large vessel.
479. Bronze ornamental lid with wires, bronze vessels and other articles shown as they were lying in the urn.
480. Bronze ornamental lid with bronze ornamental wires.

Iron.

481. Iron swords. Some have nails fixed at the hilts. They have also traces of wood. The nails were intended for fixing on a wooden handle.
482. Iron swords and daggers with traces of wood. Some of these have raised fillets in the middle from the hilt to the point.

* The weights of these are—

No.	Grains.	No.	Grains.
292	2	1508	20
1088	10	1509	15
1231	35	1587	30
1467	32	1866	42
1481	47		

No.	Description.
483.	Swords, spear heads and a reaping hook.
484.	Iron daggers, arrow heads, javelins and knives.
485.	A long Trisulam or trident and long sulams.
486.	Iron hangers or lamps with several arms having bent hooks at the ends.
487.	Iron hangers or lamps similar to those in the above.
488.	Iron spear heads nd hanger or lamp.
489.	Iron mammootties or spades; some with traces of wood.
490.	Mammootties and hatchets.
491.	Iron hatchets with rings for fixing to wooden handles. Some have traces of wood.
492.	Beam rods.
493.	Iron tripods, saucer pan, hanging lamps with chains and hooks attached.

Pottery.

494. Urns.
495. A pottery jar with a lid similar to some in bronze and other curious shaped pots; also a long egg cup shaped stand.
496. Large pots.
497. Small pottery jars.
498 and 499. Curious shaped pots.
500 to 507. Curious small bowls, lids, cups, ring-stands, etc.
508 to 518. Curious small bowls, lids, cups, ring-stands, etc. Some are placed on ring stands and have covering lids.

Stone.

519. Grinding slabs with four legs and grinding stones. Some of these stones are veined. These are oblong shaped.

Bones.

520. Skull and heaps of bones.

Articles from Coorg. *

* (*Vide* paragraph 4 of enclosure to G.O., No. 827, Public, dated 25th August 1902.)

521. Two stone images, a brass dog, two lamps and three iron *trisulas*.
522. Two *kollekals*.

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523. Front view of Hazara Ramaswami temple, } Kamalapuram, Bellary district.
524. N.E. view of Hazara Ramaswami temple, } Kamalapuram, Bellary district.
525. Front view of Mahamandapam and an entrance, } Kamalapuram, Bellary district.
526. Do. do. and Yagasala, } Kamalapuram, Bellary district.
527. A huge image of Narasimhaswami, } Kamalapuram, Bellary district.
528. N.E. view of Krishnaswami temple, Krishnapuram, Bellary district.
529. N.E. view of a street in front of Pampapati temple, Hampi, Bellary district.
530. A view of the temple on the rock, Fort, Trichinopoly district.
531 and 532. A five-mouthed musical drum in the temple at Jambukesvaram, Trichinopoly district.
533. Ground plan of Alagiya Nambi koil at Tirukurungudi, Tinnevelly district.

22. As above explained (paragraph 9) the proposed tour for 1902–1903 † in the Malabar district and Coorg was not continued throughout the year. I would propose to undertake it during 1903–1904, and the tour sanctioned for the current year, ‡ I would take up the year following.

† *Vide* G.O., No. 750, Public, dated 22nd July 1901.

‡ G.O., No. 827, Public, dated 25th August 1902.

ARCHÆOLOGICAL SURVEY

(MADRAS AND COORG)

SELECTIONS FROM REPORT

FOR

1902-1903.

Bronze.

ARCHÆOLOGICAL SURVEY

MADRAS AND COORG,

SELECTIONS FROM REPORT

FOR

1902-1903.

I. ADICHANALLUR EXCAVATIONS.

In a former annual report, I have given some slight descriptive outlines of the discoveries at this prehistoric site, but no illustrations have yet been published. Government has sanctioned the inclusion in this report of a few examples of some of the objects found. Till further details are published, these will to a certain extent supplement the descriptions.

Gold diadems.

These were first thought to be armlets or *bhaju band*. On fuller consideration, however, it appears to me that they are undoubtedly diadems. Some exactly similar, as regards shape, were found at Mycenæ, and are referred to, in a paper in the *Journal of the Society of Arts* (No. 2, 595, Vol. I, page 77 7). No such custom now remains in the neighbourhood, though one exists in the Madura district, where a rectangular plate of thin gold is tied to the forehead of the dead. This is known as *pattayam kattaradu* and literally means " tying a plate ". A relic of it exists at Adichanallur under the same name, but it now only consists of throwing some grains of silver and gold on the breast of the corpse.

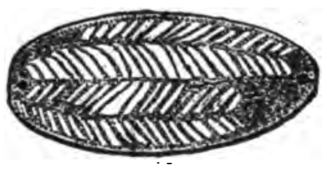


Fig. 1.

They are of thin sheets of gold and are usually oval (fig. 1). Some have a thin strip of the metal extending for about an inch beyond each extremity. All have a small hole for a wire or string at each end. Some are plain, but they are usually embossed with dotted lines in designs similar to the illustration. They vary in size from about three to six inches. They are rare; and are only found in large urns at a great depth (12 to 15 feet) below the surface.

Bronze.

These are very varied in their kinds, and it will be impossible to give an adequate description of all of them here. There are plain small cups such as fig. 2, and jars and bowls of various sizes up to about 9 inches in diameter. Some of the bowls are plain, others of the largest have triangular incised designs as in fig. 3.

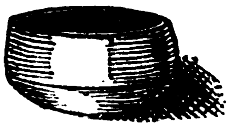


Fig. 2.

Fig. 3.

Some shallow wide bowls have a wavy line ornament as in fig. 4, or a series of parallel bead lines around them. These have usually flat cylindrical lids surmounted by animals such as the cocks on fig. 4, the stems, buds and animal on Plate I, or leaves, and the rods on fig. 5.

Fig. 4.

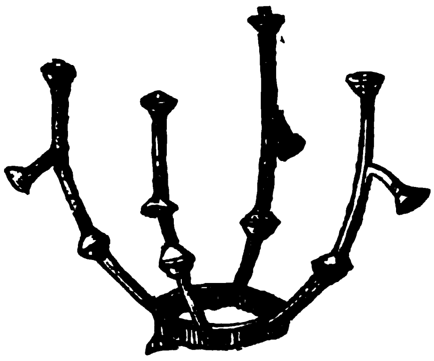


Fig. 5.

A more complete example of a lid is shown on fig. 6, while fig. 7 evidently represents mango leaves with a central column carrying a winged insect like a hornet. The lid it surmounted is broken. There are many other varieties of these curious objects.

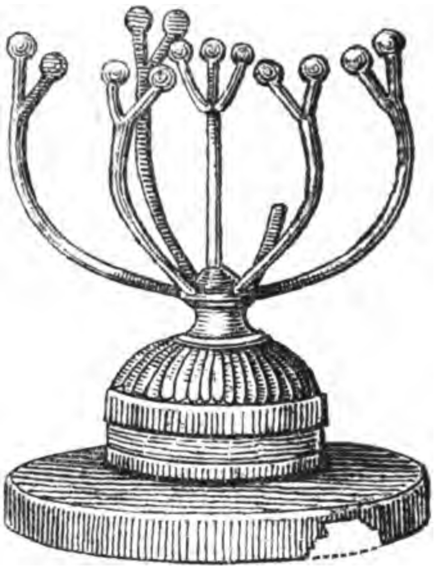


Fig. 6.

Fig. 7.

Fig. 8. shows a lid to one of the larger cups, resembling those in pottery; another similar, is surmounted by an antelope.

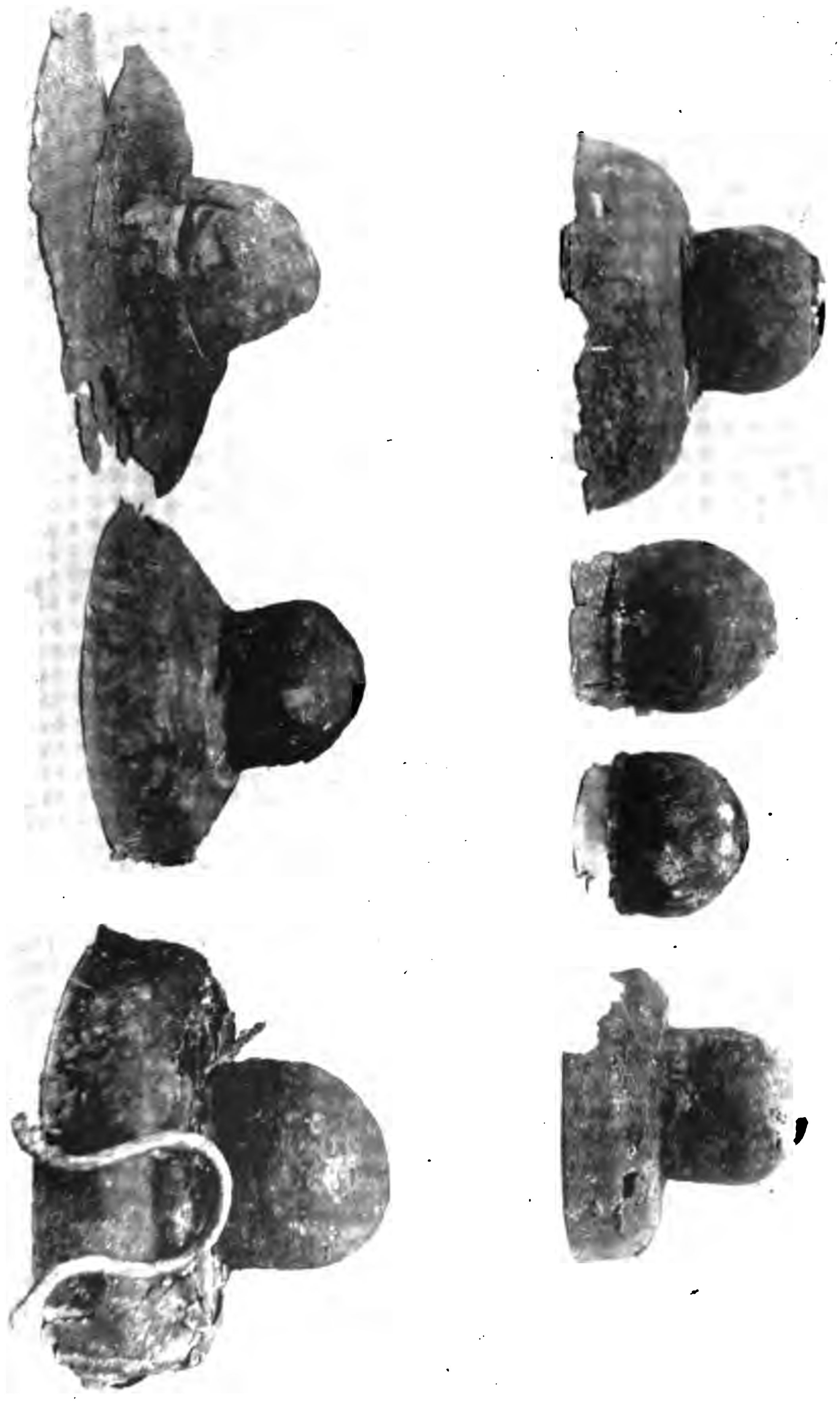
A complete vase and lid, without figures, or ornament is illustrated in Fig. 9.

Fig. 8.

Fig. 9.

TINNEVELLY PREHISTORICS. **PLATE II.**

Bronze.



Sieve cups of very thin metal are sometimes fixed into a wide bowl, with or without a handle, as in plate II. In others the cup sieve and bowl are of one piece of metal. The perforated dots are in concentric circles around the bottom, and concentric semi-circles at the sides as in Figs. 10 and 11.

Fig. 10.

Fig. 11.

Several animals, such as rams with twisted horns or buffaloes as in plate III were found, and as none of them at first were got intact, it was difficult to know their exact use. In these recent excavations, however, the vase shown in fig. 12 was found. It is complete in its parts, and clearly shows what these others are. It evidently represents two tigers standing on a base, and supporting a flat bowl or vase. It seems probable that this class of vase was used as a stand for the bowls with ornamental lids like fig. 4. The two classes are always found together in an urn.

Fig. 12.

Of bracelets, bangles and other objects there are many. The bracelets are formed of minute finely made rings, some of which have small beads attached. Some of the bronzes show traces of a coarse woven cloth.

Iron.

Objects in this metal are numerous and varied, and generally in very good condition. A large collection of swords was got; a few are shown in plate IV. Some of these have traces of the wooden sheath and handle preserved. There are spears, daggers, lances, javelins, arrows, etc., and large hangers with spreading arms terminated by hooks as in plate V. These may have been used for hanging a series of small lamps.

Fig. 13.

Fig. 14.

There are several large tridents as in fig. 13, and a trident shaped weapon with cutting edges (fig. 14). It has seemingly been affixed to a wooden handle, as it has nail or rivet holes. Another, slightly different in shape was found,

Fig. 15 is a bill hook, and fig. 16 a dagger with a hole through the iron handle.

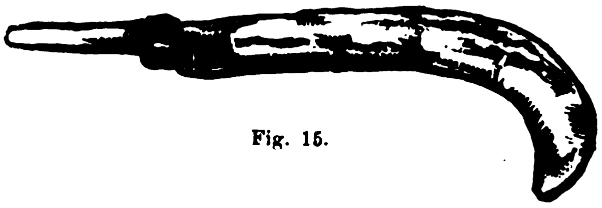


Fig. 15.

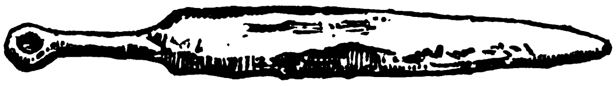


Fig. 16.

Figs. 17 and 18 are over a foot in length. Their use or purpose, I am at present unable to state.

Fig. 17.

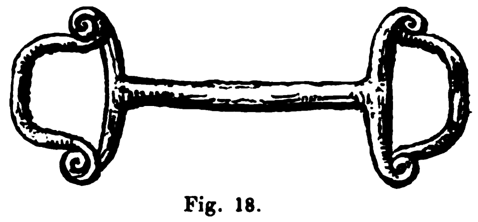


Fig. 18.

Fig. 19 is a saucer lamp with arched rod, and suspending rod and chain. Fig. 20 is a similar lamp with hooked suspending rod.

Fig. 21 is a tripod.

Fig. 22 is an axe with loose ring for fixing it to a shaft. The ring was always found in the diagonal position shown. There were many mammooties or spades of various sizes, like fig. 23, with the two sides bent over at the end for affixing the shaft.

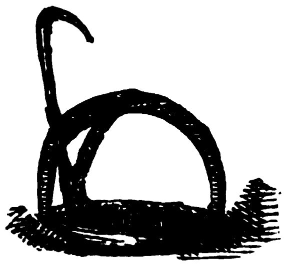


Fig. 19.

Fig. 22.

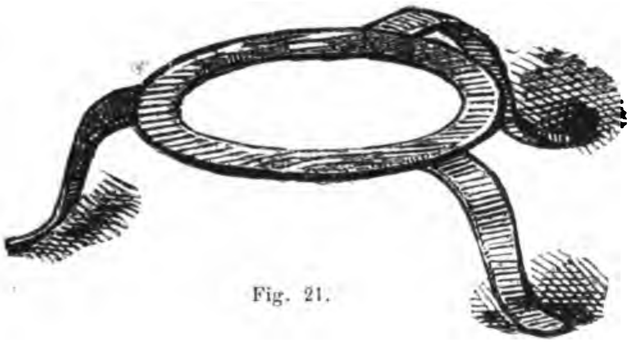


Fig. 21.

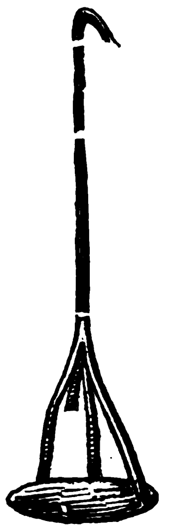


Fig. 20.

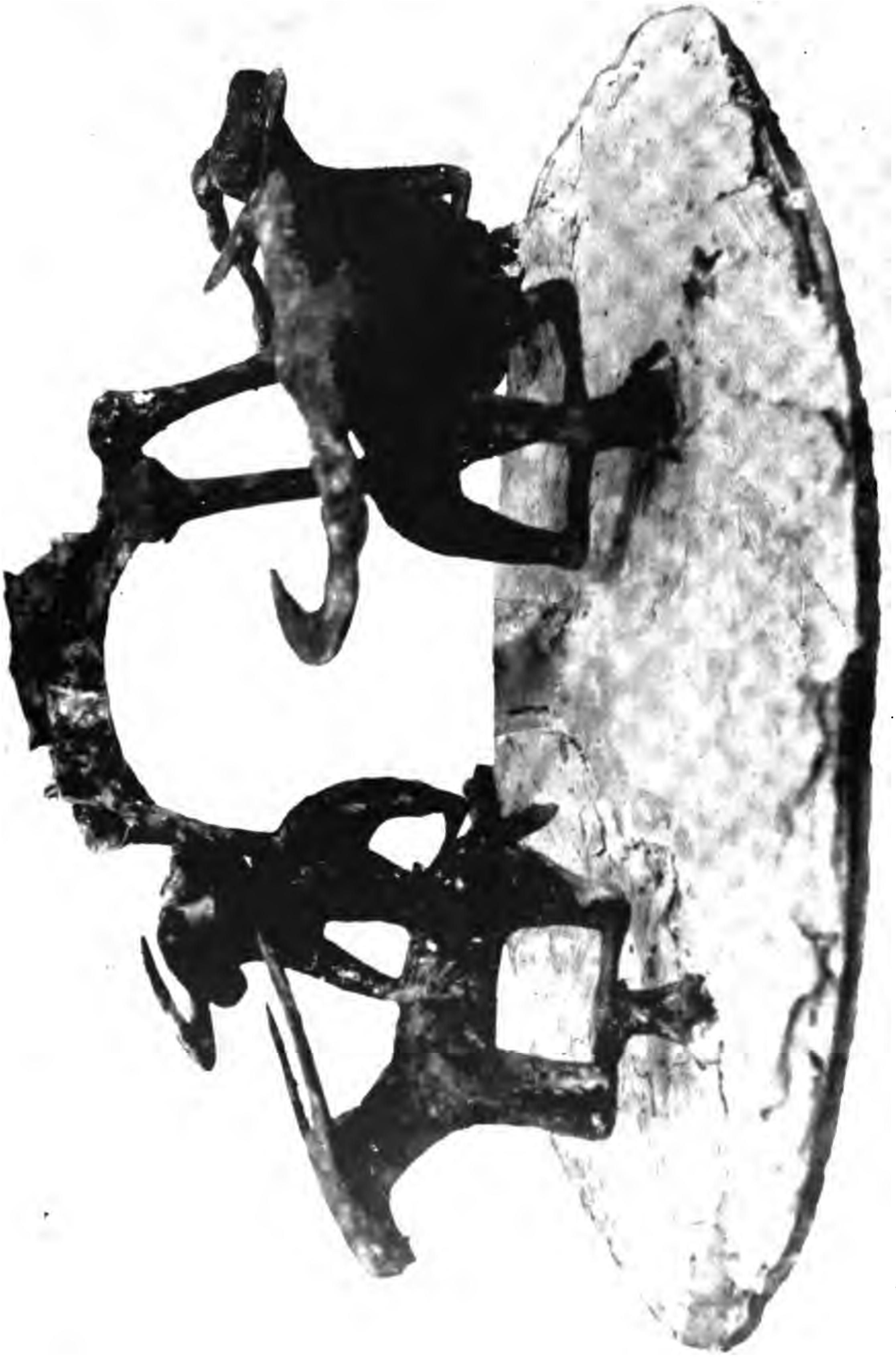
Fig. 23.

Pottery.

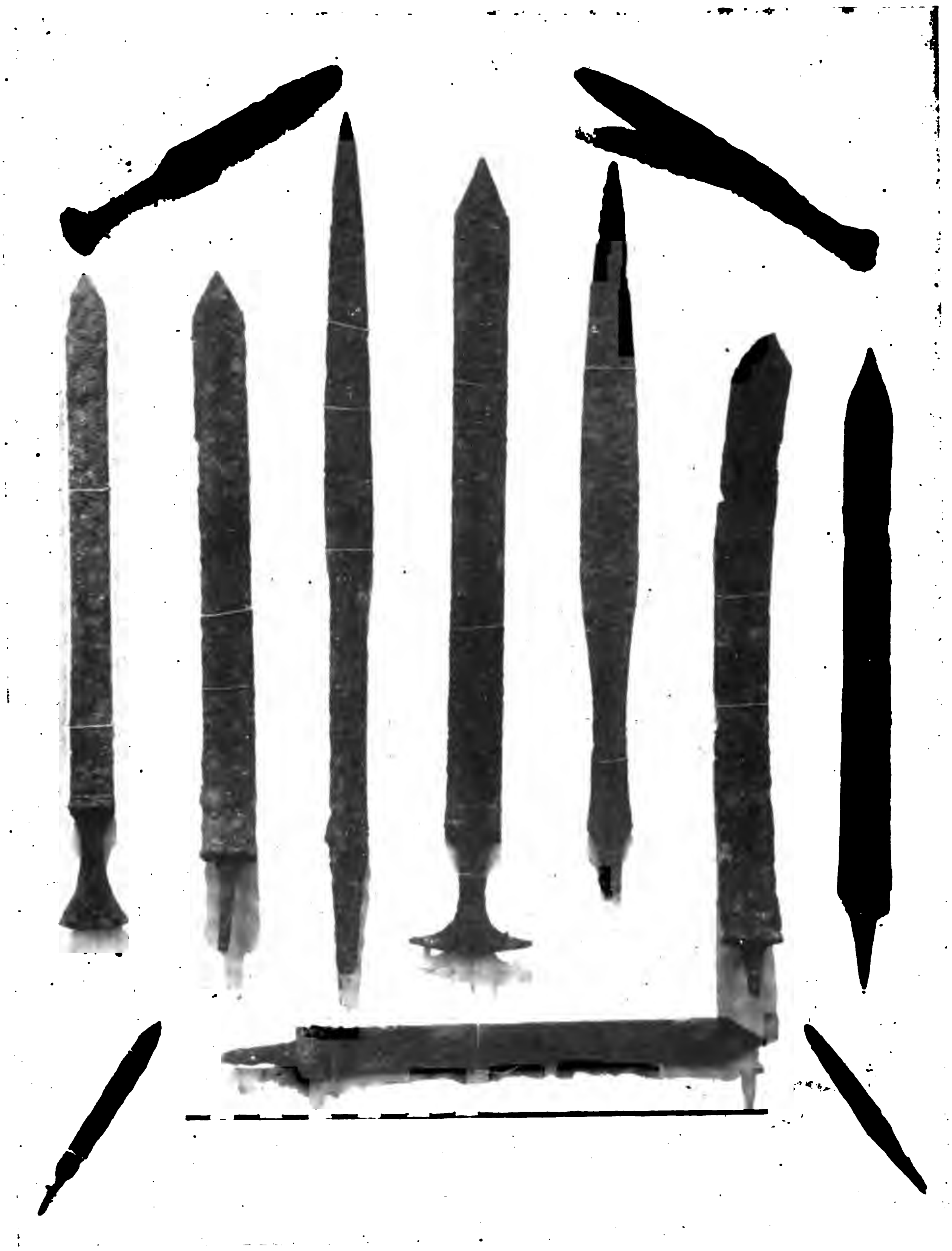
The collection of pottery is so extensive that it would require a large series of plates to illustrate it.

Plate VI is an example of some of the commoner forms of pottery. The articles in the plate are arranged in the order in which they were found in a certain number of urns. So they do not even represent all of the most ordinary kinds of pottery found. The stands and lids are black polished, and the bowls and cups black on the upper surface and red on the lower. Some of the cups have dotted ornaments.

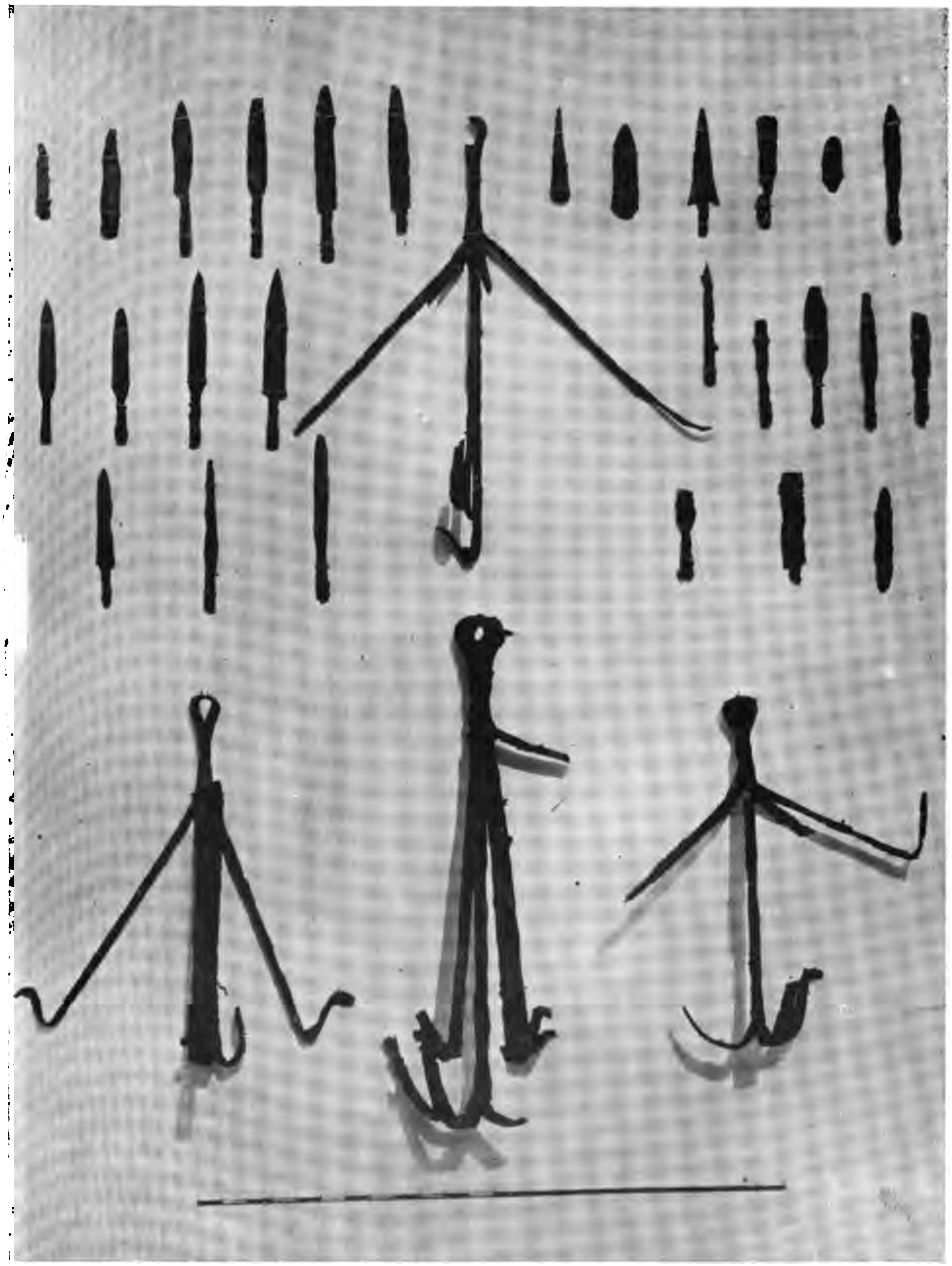
Bronze.



Iron.



Iron.



Pottery.

II. ALVAR TIRUNAGARI.

This is said to have been a large town in the times of the Pandiyans. It stands on the banks of the rivér Tamaraparni and was at one time the head-quarters of the Tenkarai taluk, though this has since been transferred to Srívaikuntam. It is about 18 miles east of Tinnevelly and seven miles east of Adichanallur.

The name of the town in Sanskrit is Srinagari; and under this appellation, it is alluded to in the *Brahmanda Purana.* The distinguishing name, with Alwar prefixed to Tirunagari—Alvar Tírunagari—has its origin from Nammalvar, the chief of the Dravidian sages.*

Just as in other *avatars*, or incarnations, Vishnu is said to have incarnated himself as Nammalvar.

The reason assigned for this incarnation is that Vishnu had been born in all the three castes of the Hindus, but not in the fourth. So now he was to be born in that class.

* The other sages are —
Tondaradippodi Alvar.
Periya Alvar.
Poygai „
Pudatta „
Pey „
Tiru Malisai Alvar.
Kula Sekhara „
Tiruppan „
Tirumangai „
Madhura Kavigal Alvar.

కృతె అత్రిసూను భగవాన్ త్రేతాయాం రఘునందనః

ద్వాపరే నందసూనశ్చ కలౌ దేవ పరాంకుశః॥

His principal aim, it is said, being to show the way of love to god, and to translate the four *vedas* into Tamil, so that they might be easily understood by all. Thus the translation of the *Rig Veda* into the Tamil *Tiruviruttam*, the *Yajur Veda* into the Tamil *Tiruvasiriyam*, the *Atharvana Veda* into the Tamil *Periyatiruvandadi* and *Sama Veda* into *Tiruvoymoli* are ascribed to him.

The history of the incarnation of Vishnu as Nammalvar may not be known to some.

His birth, according to an account in the *Brahmanda Purana* took place on the banks of the river Tamaraparni near Tirunagari, and its date is just 43 days after the expiration of his *avatar* as Krishna, which is said to be about B.C. 3102. This birth is prophesied in the *Sri Bhagavatam.* The *Bhavishyat Purana* mentions the date of birth as that on which the full moon in *Kaliyuga* is in conjunction with the constellation *Visakha.*

There would seem to have been a kingdom by the name of Kurugunadu, the capital of which is Tirunagari. The kings who reigned there by heritage, and in succession are (1) Tiruvaladivala Nadar, (2) Aram Tangaiyar or Dharma varma, (3) Chakra Paniar, (4) Achyutar, (5) Sen Tamarai Kannar, (6) Sen Kannar, (7) Porkariyar, (8) Kariyar and (9) Sage Nammalvar.

Porkariyar, the seventh in succession, wished to marry his son Kariyar. He went to a place known as Tiruvanparisaram, where there was a Srivaishnava Brahman who had a daughter named Udaiyanangaiyar. The king asked the Brahman to give his daughter in marriage to his son. The consent was given, and the marriage took place. The couple visited the god in Tiruvanparisaram, and proceeded to their capital Kurugur—Tirunagari, where they lived happily for some time. The king then paid a visit to his wife's father at Tiruvanparisaram, accompanied by his wife; and on their return from there, they visited the temple at Tirukurungudi. As some time had already elapsed since the marriage took place, and there had been no issue, the pair prayed to god for a son. The god, through his priest, stated that he himself should be born to them. The king and queen were pleased and returned to Tirunagari, where the queen in due course gave birth to the child. The date of his birth is commemorated in the following lines:—

राधेकलिदिने लाभेवैशाख्ये काव्यवासरे ।

लग्नेकर्कटकेऽसूत तनयंनाथ नायिका ॥

His birth is described as the advent of the rising sun, adorned with *Vakula* blossoms ; figuratively implying that he was intended to dispel the ignorance of men, and to enlighten them philosophically.

Just as Adisesha was born as Lakshmana during god's incarnation as Rama, he was born now as the Tamarind tree at Tirunagari. This tree is there, even now, but bears no fruit. There is a *vahanam* in the temple representing the tamarind tree.

The child was born forty-three days after Srî Krishna's retirement from this world. The child did not cry as other children do, but was always smiling. It did not suck its mother's breast, but it nevertheless continued to develop, and grew as well as a nourished child. As it continued thus to be quiet, the parents were anxious about the unusual condition of their child. On the eleventh day, the child was, according to Hindu customs, bathed and taken to the Adinathar's temple at Tirunagari. There they named the child Maran. By the very unusual manner of the child's way of living, the parents surmised that it might be a supernatural being born by the decree of God as their child. As it would not go back with the parents to their house, the child was left under a tamarind tree, where it remained alone for sixteen years without opening either its eyes or mouth.

In this connection it will be necessary to give a brief account of the sage Madhurakavigal. He had already been born, and his mission was to announce the birth of Nammalwar, just as was that of John the Baptist. Madhurakavi was a Brahman well versed in the six *Angas*,—*Siksha*, *Vyarkarana*, *Chandas*, *Nirukti*, *Jyotish* and *Kalpasutra* — the four *Vedas*, the *Mimamsas* — *Purva* and *Uttara*— ; the *Nyaya* or logic, the *Puranas* and the *Dharma sastras*. He went on a pilgrimage to Northern India, and on his return, during one of the mornings before sunrise, when he came out of his house, he beheld in the skies an unusually refulgent light on the south, as that of the rising sun. This surprised him, and to examine what it was and wherefrom it came, he wended his way towards the light.* He would journey during nights as long as the light was visible and halt during the days. Thus he continued his journey till he reached Tirunagari, whereafter the light faded and never appeared again. So he thought there must be something unusual in this spot to which he had been led by the unusual light. On pursuing his enquiries he learnt about the king's son. He went to the place where the boy was seated under the tree, and observed him seated with legs folded crosswise—*Padmasanam*—as is usual with Hindus. The boy remained with eyes and mouth shut, his right hand half raised, the palm open, his thumb and fore-finger bent a little and joined, all being the signs of a spiritual teacher, the likeness of which is seen in many Vishnu temples. Madhurakavi was doubtful whether the boy was alive or dead, and wished to test him. He first tried his hearing, and brought a heavy stone which he violently threw down on the ground so as to cause a great noise, which had the desired effect. The statue-like motionless figure opened its eyes, and saw Madhurakavi standing before it. He then wished to know whether he could talk. Thus he put the following question for the boy to answer :—

* Compare St. Mathew. "The star which they had seen in the east went before them until it came and stood over where the child was."

" செத்ததின் வயிற்றில் சிரியது பிறந்தால்
எத்தை தின்று எங்கெ கிடக்கும்?"

" *Sethathin vayitril siriyadu pirandal*
Ethai tinru engê kidakkum ?"

This is in the form of a riddle meaning, "If a subtle thing be born in the womb of what is dead, what will it eat and where will it remain ?"

The figure answered the riddle thus :—

" அத்தை தின்று அங்கே கிடக்கும்."

" *Athî tinru angê kidakkum.*"

meaning it will eat *that* and remain *there*. This has a philosophical rendering that the food of the soul is God or meditation on God and his place of abode is in God himself, and that it therefore requires neither material food nor place.

Madhurakavi was highly pleased with the knowledge of the boy, and considered him as one sent by God whom it was but his duty to adore and follow according to his dictates; and thus obtain his salvation. So he prostrated himself before him and offered him his homage.

At this stage, the great God appeared with all his attendants and attributes personified—the Nammalvar himself being the Sênêśa *—and blessed Nammalvar. He was so overjoyed at the sight of God, that his heart gave vent to expressions of adoration which resolved themselves into the translation of the *Vedas*, thus showing the fruit of mutual love between man and God and God and man.

* The Lord of Hosts according to Visishtadvaita Dispensation.

This translation was imparted to Madhurakavigal by Nammalvar (—the Acharya) who being initiated and instructed, thus proclaimed to the world the translation of the *vedas.*

Nammalvar cared less for his own salvation than for that of his disciples, for whose sake he would readily forfeit and forsake his own individual beatitude.

Nammalvar, while seated under the tamarind tree for sixteen years, would seem to have been meditating on the lords on earth—representatives of the Great God—*viz.*, those at the Pavillion of Flowers, *Pushpa mantapam*, Holy Tirupati, in the North Arcot district; the Pavillion of Bounty, *Tyaga mantapam*, Holy Kanchi or Conjeeveram, in the Chingleput district; the Pavillion of Bliss, *Bhoga mantapam*, Holy Srírangam in the Trichinopoly district; and the Pavillion of Wisdom, *Jnana mantapam*, Holy Tirunarayanapuram, Mêlkôtê (Mysore Province).

The life, character and work of Nammalvar are said to be instructive, inasmuch as they show the methods of redemption and salvation.

He never tasted earthly pleasures, but lived in meditation on God, which was his food and drink. He is said to have revealed to the world by practice and not by precept alone, the ways of attainment of salvation. Nammalvar was beatified.

Madhurakavi, who became his disciple, lived for several years, constructed suitable temples, inaugurated holy images therein, and established several solemnizations in the memory of the great saint and proclaimed to the world the four *Dravida Vedas*, the production of Nammalvar. An account is also narrated that Madhurakavigal proved the sacredness of these *Vedas* to a council of three hundred learned men under the Presidency of a royal poet known as Kamba Natt Alwan during the old Sanga days of the Pandiyan kings of Madura.

Thus, Tirunagari, now known as Alvar Tirunagari after the sage Nammalvar, seems to have been the capital of an ancient kingdom, which might have extended for some miles around, and the supposition lends credence from the existence of some extensive ancient town and burial sites in the neighbourhood, lately discovered and explored by the Archæological Department. At these there is also a local tradition of a town which extended for several miles. It might thus have been under the rule of one of the kings in the line of Nammalvar as above narrated.

III. SURVEY OF VIJAYANAGAR.

No. 20. *Upparahalli.

There is nothing of importance in this village. The temples in the village-site are modern and contain nothing ancient.

In *Field No.* 94 (road from Kamalápuram to Bellary) at the south-west corner, on the village boundary is a rough slab 3′ × 1½′, with a male and a female figure sculptured on it. On the slope of the hills, south of fields Nos. 95 and 96 are remains of three fortifications.

No. 21. Devalapuram.

Fields Nos. 1, 4, 16, 216, 219, 221 *and* 222 contain traces of fortified walls.

Field No. 233—*Hill Block XIII.*—There are here a *kunta*, a ruined village-site, an old fort on the top of the Malappandever *gutta* said to be very ancient, and a pool of fresh water. The fort and eastern sides bear traces of having been inhabited.

Field No. 96—*Kanni gutta.*—On the top of this hill, is a small roughly-built temple dedicated to *Hanumar.* It is said to be ancient, but contains nothing important.

Field No. 187—*Devalapuram village-site.*—There is a modern temple at the north-west corner, with an ancient *Hanumar* slab measuring 4′ × 2½′. On the south is a small shrine with a bull and *Ganesa.*

No. 19. Metri.

Site of Nagalapuram in ruins. There are remains of walls and buildings.

Field No. 281.—There is a temple here in the north-west, with a slab of *Hanumar* 5′ × 3½′ placed inside and an image of *Ganesa* outside. Both are ancient.

Field No. 243—*Chinnapuram village-site.*—There are in this village two temples of modern date near each other. In one there is an ancient *Hanumar* slab measuring 5′ × 3′ and in the other is placed a *lingam.*

Field No. 225.—A ruined village-site. There are remains of walls and buildings.

Field No. 226.—There is a statue of a small bull on a small platform on the north.

Field No. 150.—A rough stone measuring 3′×2′ × 2′ is lying on the south-east It has old Kanarese inscriptions with marks of the *Namam* (three marks), *Sanku* and *Chakram.*

Field No. 121—*Hill Block XIV.*—(1) There is a slab lying here on the south-west of field No. 72, measuring 10′× 4′. It contains old Kanarese inscriptions. The locality is known as *Gollargundu.*

(2) On the south of field No. 119 is an ancient temple (repaired), in the middle of which is a rock with the figure of *Hanumar* cut on it. It is known as *Gundina Hanumar.*

(3) There is also a pool of freshwater.

Field No. 127.—On the village-site of Metri are two temples. In one, there are an ancient *Hanumar* slab measuring 4½′ × 2½′ and an image of *Ganesa*, 2′ high, and in the other are an ancient *lingam* and a small image of a bull.

No. 9. Kanvitimmapuram.

Field No. 129.—In the centre of the field, and about 100 feet north of the well in field No. 125, is a rough stone of about 2 feet high with an image of *Ganesa* cut on it.

* Continued from paragraph 6 of enclosure to G.O., No. 827, Public, dated 25th August 1902.

Field No. 124.—At the south-west corner on the boundary is a rough stone about 5′ high, 5′ broad and 2′ to 3′ in thickness with old Telugu inscriptions on all sides. This has probably not been copied by any one.

Field No. 102—*Ramasagaram tank.*—On the south-west side is a mound of earth about 15′ high.

Field No. 72.—At the south-east corner is a temple platform with a statue of a small bull.

Field No. 152.—There is a temple here, with a small statue of a bull in it; and outside in front of the temple are three *nagarkals* considered to be very old.

Field No. 108.—In the centre of the field is a *Hanumar* slab measuring 3½′ × 2′ enclosed by a rough stone wall.

Field No. 151.—There is a stone pillar, 3½′ high, at the south-east corner, with the figure of a bull cut on one side, and a male and a female figure on another side.

Field No. 191-*A*—*Hill Block XIV, II Sub-division.*—(1) On the west of field No. 161 is a rock with the figures of an elephant and a man cut on it.

(2) On the south-east side of field No. 208 is a small temple built on a rock. The *lingam* in the temple is cut out of the rock.

(3) On the hill is a small temple with a small figure of *Hanumar* cut on a rough stone.

Field No. 144—is the village-site of Kanvitimmapuram.

(1) To the north of the village, and south-west of field No. 112, is a temple platform with the image of Vîrabhadraswami. But the head is away.

(2) A human figure—known as *Viranna*—on a horse, is cut on a stone.

(3) A temple with a *lingam* and the image of a bull.

(4) A temple with a *lingam*, a bull and two *Ganesa* images.

(5) An ancient temple with the slab of *Hanumar* 6′ × 3½′.

(6) On a stone pillar of 3′ high are cut the figures of a woman and probably a cow.

Field No. 133—*Hill Block No.* 1.—(1) There is a fort wall here, about half a mile to the west of the village.

(2) Some ancient temples and a temple platform. On the latter is a stone with the figure of a man riding on a fowl, cut on it. To the west of this are an ancient well, and a platform enclosed with rough stones. There are also some *nagarkals* here.

No. 7. Ramasagaram.

Field No. 900.—A hill here is known as *Mantam kallu.*—There are traces of fort and other minor walls here known as *Kudurai kallu.* There are two platforms, one is on the top of the hill with a *mantapam* built on it.

Fields Nos. 828, 832 *and* 839.—There are traces of a fort wall now called *Kudurai kallu.*

Field No. 912 has traces of a minor wall.

Field No. 923 is the site of the ruined village of Vitlapuram. *A lingam* and a small image of a bull are in the *Ramalingiah* temple here.

Field No. 660.—On the south side, and to the north of field No. 714, is a slab partly buried. It is about 2½ feet above ground and contains the image of *Masthiamma* cut on it.

Field No. 635.—South of field No. 402 is a modern temple, with the image of a bull.

Field No. 641.—A small modern temple with an ancient image of a bull.

Field No. 596.—An ancient *mantapam* with the image of *Hanumar.* A platform with three images.

Field No. 597.—South of field No. 600 on the channel bund is a slab of *Hanumar* 4′ × 2½′.

Field No. 311.—On the south side is a slab partly buried, with the figure of a *lingam* cut on it.

Field No. 10.—There appears to be an ancient temple here entirely buried, with only the roof appearing above-ground. Several sculptured stones, probably belonging to the temple, are used in the construction of the channel running south of fields Nos. 13 and 28.

Field No. 159.—Site of the ruined village of Rajapuram. Nothing now remains there to be seen, except an ancient temple with the slab of *Hanumar* 5½′ × 2′, and a fort bastion on the north-west side. In front of the temple is an inscribed stone 1½′ × 1¼′ with old Telugu characters.

Field No. 30.—South-west of field No. 10 is lying a rough stone with the figures of a *lingam*, a star and a moon cut on it.

Field No. 985.—In the bed of the river Tungabhadra, there is an old Telugu inscription 1′ × 1′ on a rock.

Field No. 564.—On the south side are remains of some ruined village. The name of the village is not known.

Field No. 838.—The site of the ruined village of Gudaduru lies on the north-east side of the hill.

(1) On the north slope of the hill, to the east of the river, and south of field No. 64, is the statue of a bull 4 feet high and 4 feet long.

(2) A rough slab 4 feet long and 2 feet high, with a male figure holding a bow in his left hand, and an arrow in his right hand and a gun and a (smoking ?) pipe on his right side, and one of a female to his left, with a dagger in her hand, cut on it. This sculpture seems of some interest.

(3) An ancient temple with the slab of *Hanumar* 6′ × 3′.

(4) A rock with the figure of a *Ganesa* cut on it.

(5) A small temple with a few *nagarkals*.

(6) Fort bastion on a hill, with a granary—a recess between two rocks plastered with chunam.

(7) An old Telugu inscription 7′ × 4′ on a rock on the south-east of field No. 570.

Field No. 565.—Adjoining field No. 564 are to be found traces of a fort wall.

Field No. 855.—On the east side are to be found remains of a ruined village. The name is not known.

Field No. 647.—A small modern temple with a *lingam* in it.

Field No. 648.—The village-site of Ramasagaram contains several small temples with ancient idols of *Hanumars*, *Ganesas*, bulls and *lingams*. In one of the temples lying on the south are to be found a *Ganesa* and a bull finely sculptured. On the east, on a rock, is a small fort with an ancient temple called *Banda Bhimaraya* temple with a *Hanumar* slab 4′ × 3′ in it, and a statue of a small bull lying out in front of the temple.

No. 8. Bukkasagaram.

Field No. 504.—(1) An ancient temple lying west of field No. 502. A seven-hooded *nagarkal* about 4 feet high and 3 feet wide. There are besides four other *nagarkals* and a small statue of a bull. There are also hundreds of small *nagarkals* in the temple *mantapam*. On a platform close by is a five-hooded *nagarkal* named *Mudamma*. On another platform is a statue of *Naganni* along with hundreds of small *nagarkals*.

(2) An ancient *mantapam* on the south-west of the channel No. 483.

Field No. 506.—Site of a ruined village containing remains of buildings, etc. These remains would appear to form a part of Bukkasagaram village.

Field No. 511.—There is an ancient temple here, with the figure of *Hanumar* about five feet high cut on a rock.

Field No. 513.—On the south and east are some ancient Hindu tombs.

Field No. 91.—At the north-west, and towards the north-east of field No. 89, is a sacred grove of trees with a small platform dedicated to *Wodamma*.

Field No. 53.—An ancient temple, with a *lingam* and a statue In the recesses of the temple, there is an image of a goddess on the left side and that of *Vîrabhadraswami* on the right. An image of *Chowdamma* is placed in a small *mantapam* close by. An image of *Ganesa* is sculptured on a rock to the south of the *mantapam*.

Field No. 51.—Has a fort wall running from north to south, with a gateway in it.

Field No. 12.—A small modern temple with an ancient image of *Hanumar* 6′×3½′.

Field No. 19.—On the south-east side, and north of field No. 27, is the site of a ruined village with some mounds. The name is not known.

Field No. 26.—A small ancient temple with the image of a bull. Outside and in front of the temple is the image of a *Ganesa* 4½′ high.

Field No 36.—Has Fort walls with an entrance at the south-west corner. There is a platform at the south of this, which appears to have had a temple on it.

Fields Nos. 37 *and* 48.—Contain a few mounds.

Field No. 551.—Hill Block No. 1:—

(1) There is an ancient well in field No. 76 in the Venkatapuram village east of field No. 504, with stone pillars at the entrance to the well. There is a statue of a bull seated on each of these pillars.

(2) An ancient temple on the slope of a hill, with a *lingam* and a statue of a bull in it. There are a well and a *kuntu* (pool) on the west.

(3) A natural cave temple with a *gopuram* built of brick and chunam on a rock behind. There are two statues and two idols and a slab of *Hanumar* 3′×1½′.

(4) An ancient *mantapam*.

(5) *Krishnasvami mattam.*—There is a small shrine here with old images of *Virabadrasvami*, a bull, *Ganesa* and a *lingam*. There are three wells here, one of which is very finely built. On the south-west side is a raised platform of rough stones.

(6) On the north side of the village-site, there are, on the top of a hill, some fort walls, bastions and remains of a building.

(7) There is an ancient temple here on the slope of the hill, with a *lingam* and a statue of a bull.

(8) A small modern temple with the image of *Hanumar* about a foot high, cut on a rock.

(9) An ancient temple on the hill with four pillars.

The locality south of field No. 51, and west of No. 45, appears to be the ancient site of a village.

Field No. 533.—Is the village site of Bukkasagaram.

(1) A small modern temple on the east side, with the statue of a small bull.

(2) An ancient temple about midway and north of the village, with the statues of *Lakshmidevi*, *Narasimhaswami*, *Kesavaswami*, *Venkatesvaraswami* and *Hanumar*. On one of the pillars on the east is an old Telugu inscription 1′ × 1′.

(3) An ancient *Hanumar* temple, lying north-west of the village, with a slab of *Hanumar* 9′ × 5′. Besides this, there is also another small image of *Hanumar* 1½′ high placed inside the shrine. Outside is a *Ganêśa* 3½′ high.

(4) An ancient *Iśvara* temple with the statues of a bull, *Vîrabhadraswami* and a *lingam*. In front of this temple is a stone trough 6′ feet long, 3½ feet broad and 3 feet high.

(5) An ancient temple north-west of the village, with the statue of *Vîrabhadraswami* 4½′ high.

There is a stone there, lying in front of the temple with old Telugu characters inscribed.

(6) A modern temple with a *lingam* and three small idols. Outside is the image of a bull.

(7) An ancient temple with the stone image of a bull. Outside are two *nagarkals.*

No. 76, Venkatapuram.

Field No. 871—*Hill Block No.* 14.—There are in this field an ancient well, a platform and an enclosure of rough stones, with *nagarkals* here and there. These are towards the north-east of the field.

Field No. 476.—An ancient temple south-west of field No. 474.

Fields Nos. 474 *and* 478.—There are remains of small walls in these fields.

Field No. 443.—A small wall. A *Ganêśa* sculptured on a rock with an inscription in old Telugu characters, $1\frac{1}{2}' \times 1\frac{1}{2}'$. On the north-west slope is a temple platform with only the pillars in position.

Field No. 489.—An ancient temple at the south-west corner with the statue of a bull. Outside, on a pillar 4′ high, is carved another image of a bull.

Field No. 860—*Hill Block No.* 2.—An ancient temple with the remains of only a part of the walls and a few pillars.

Field No. 496.—There is an old well here at the north of the field.

Field No. 494.—An ancient *mantapam* lies to the east of the road to Kampli and west of field No. 489.

Field No. 511.—(1) A natural cave temple with the image of *Hanumar* $3\frac{1}{2}' \times 2\frac{1}{2}'$.

(2) A platform with two slabs of *Hanumars* one measuring $3\frac{1}{2}' \times 2\frac{1}{2}'$ and the other $2' \times 1\frac{1}{2}'$.

Field No. 626.—An ancient temple with the image of *Hanumar* $6\frac{1}{2}' \times 4\frac{1}{2}'$.

Field No. 855.—On the south-east is an ancient temple with the image of *Hanumar*. It is also the site of a ruined village.

Field No. 667—*Valikastam.*—This is said to be the spot where *Vali* was burnt. There is a mound here, on which a porous kind of stone resembling lime-stone is found. This is supposed to be the ashes of *Vali* who was burnt here. Hindu pilgrims visit this spot, take these ashes and carry them either to Benares to mix with the waters of the Ganges or to Rámésvaram there to mix with the waters of *Dhanishkoti*. Some ashes have been collected.

Field No. 225—*Gurunadunikonda.*—(1) A small modern temple with an ancient image of *Hanumar* $7' \times 4\frac{1}{2}'$. In front of the temple, on a rock, are carved two snakes. On the top of an adjoining rock is a small *lingam.*

(2) An ancient temple on the west slope of the hill with the image of *Veerabhadrasvami* 6′ high sculptured on a rock. There is a *mantapam* on the north-west.

(3) An image of *Hanumar* 4′ high is sculptured on a rock.

Field No. 267.—On the south-west is a temple platform, with a few pillars and an image of a bull.

Field No. 288.—There are mounds here, which are supposed to be the site of an ancient village.

Field No. 290.—On the south-east is a temple platform in the midst of some rocks with only two or three pillars. At about 100 feet east of this is a slab with three female figures sculptured thereon.

Field No. 293.—On the east side is an ancient temple with the image of *Hanumar* $10' \times 6'$. To the east of the temple, on a rock near by, is an inscription in old Telugu characters, $12' \times 3'$ partly defaced. This probably may not have been copied. On the east of the temple are the figure of *Brahma* and some footmarks. There is a slab $5' \times 3'$ broken in two pieces to the north-east of the temple and south of the road to Kampli. The slab is sculptured with the image of some goddess. There are a few platforms on the west.

Field No. 871—*Hill Block XIV.*—An ancient *mantapam* lying between fields Nos. 387 and 409 and to the north of the road to Kampli. A temple platform with the image of a bull cut on a rock.

A small image of a bull without the head lies on the bund of a tank. This is to the south of field No. 325 and the road to Kampli.

A *Ganêśa* image sculptured on a rock 3′ high.

On a hill is an ancient temple by the name of *Timmappa Gudi* with the image of *Timmappa* and three other small idols in it. Outside in front of this temple is another small temple.

An ancient small temple with the image of *Hanumár* 7′ × 4′.

An ancient well with steps leading down.

An ancient and substantial bund with a good sluice at the east side and a cistern north of it with traces of channels.

Field No. 224—*Malavantha Parvatham.*—(1) An ancient mosque of granite (roof fallen in) surrounded with Mahommedan graves, some with finely cut stones over them, and one with an old Telugu inscription. The last is south of field No. 223.

(2) A natural cave. Adjacent to this, there are images of two elephants, an equestrian seated on a horse, and a male figure cut on a rock. This is south-west of mosque (1) *supra*.

(3) A natural cave temple with the image of *Narasimhaswami* 2′ × 1′ cut on a slab. This is to the east of (2).

(4) To the south of the above is an ancient temple with the image of a goddess 3′ × 1½′ cut on a slab. *Śanku*, *Chakram* and *Damurga* are also cut on the rock.

(5) To the west of the *Malavantham* temple, are the following : a small ancient temple with a small *gopuram* built of brick and chunam on a rock behind the temple. The rock has a *lingam* and an image of a bull cut on it. On the north of this, a *lingam* is cut on a rock, and in the north-east are cut on a sheet of rock a series of 31 *lingams* and 28 bulls.

All these are towards the west of the *Malavantham* temple.

(6) The *Malavantham* temple is a very ancient one. In the central shrine are the images of *Śri Rama*, *Lakshmana* and *Sita*. A small *gopuram* is built of brick and chunam on a rock protruding through the roof of the shrine proper. The front or east portion of the temple has several very fine sculptures, some of which, it might be said, are very nicely finished. The smaller temple on the north-west of the shrine proper has a *gopuram* built of brick and chunam, and contains some fine sculptures in front of the temple. This is now used by the temple people for a kitchen. The large *mantapam* at the south-west corner has several very finely sculptured pillars of exquisite workmanship. The basement all around is also of fine workmanship. The temple is enclosed by a high stone wall, and there are *gopurams* on the east and south entrances built half way up with stones, beautifully sculptured, and the upper half with brick and chunam which have also moulded figures on them. There is a well at the south-west of the temple.

(7) A temple on a big rock with five *lingams* cut thereon. On the west is a natural cave with the image of *Hanumar* 8′ × 6′ cut on a rock. A black granite stone image of *Krishna* is lying out of the temple, in the north-west is a *mantapam*.

(8) A temple on a rock with a *lingam*.

(9) A small *gopuram* built of brick and chunam rests on four pillars.

(10) A small temple with the image of *Hanumar* 4′ × 3′.

(11) A *mantapam* has a sculpture 4′ × 4′ containing the image of a man seated on an elephant. On the north-west is a small *mantapam* with the image of a bull. On the north is another small *mantapam*.

(12) A small *mantapam* has two elephants, an equestrian riding on a horse, and the image of a man, sculptured on a rock.

(13) A small *mantapam* with the image of a small *Ganêśa* cut on a rock. About 100 feet east of this is a slab, with the figures of a man and a woman sculptured on it. On it are cut also the figures of a *lingam* and a bull. Close to this, is a stone hollowed out like a basin, 2 feet in diameter and a foot in depth. At about 50 feet north-east of the *mantapam* is a *lingam* cut on a rock.

(14) An image of a goddess 3′ × 2′ sculptured on a rock. Close to, and west of this, is the image of a *Ganêśa* 3′ × 2′ somewhat defaced.

(15) Mahommedan monuments and tombs.

(16) A small temple with foot marks.

Field No. 213.—On the south-west is an ancient temple.

Field No. 172.—On the north side is a tomb inside a *mantapam*.

Field No. 170.—There is a temple in the north.

Field No. 160.—The temple on the west side has an image of *Hanumar* 9′ × 7′ sculptured on a rock. Opposite to this, towards the east, is a large rock with another over it enclosed by a low rough stone wall; north of this, is a temple with nothing in it. This field is full of Mahommedan tombs.

Field No. 159—*Muthyalamma Gutta.*—(1) A temple on a big rock with the image of a bull, on the east of this is a *mantapam* with the figure of a *Ganêśa*, broken. In front of this *mantapam*, towards the east, are two troughs hollowed in a rock; one measures $4\frac{1}{2}'$ × $2\frac{1}{2}'$ × $\frac{1}{2}'$ and the other $2\frac{1}{2}'$ × $2\frac{1}{2}'$ × $\frac{1}{2}'$. On the south of this is an ancient well.

(2) A small temple.

(3) A gateway.

(4) A temple with the image of *Hanumar* 5′ × $2\frac{1}{2}'$.

(5) A small temple with the image of a bull.

This field has fort walls on the north-west side.

Field No. 25—*Sivanpadi Gutta.*—(1) There are several ancient *mantapams* here with Mahommedan tombs in them.

(2) A temple, a *mantapam* and a well.

(3) A temple with the image of *Hanumar* 7′ × $3\frac{1}{2}'$ sculptured on a slab.

(4) A temple with two images of bulls, one is without a head.

(5) A temple with a *mantapam* at the south-east side and a well on the east side.

(6) An ancient well on the hill.

(7) There is a *mantapam* or temple on a big rock. To the west of this, are foot-prints cut on a rock. These prints are 6 feet long each and 24 feet apart, the toes being towards the west. The Mahommedans claim these foot-prints to be those of *Adam*, while the Hindus consider them to be those of *Vishnu*. On the south and east of these are several Mahommedan tombs with many finely-cut tomb stones.

(8) A figure of *Ganêśa* is sculptured on a rock. North of this is lying a slab with old Telugu characters inscribed $3\frac{1}{2}'$ × $1\frac{1}{2}'$.

(9) A temple with massive pillars, all sculptured. North-east of this is the figure of a *Ganêśa* sculptured on a rock. This is partly buried and only a height of 4 feet is visible above ground. A temple with the image of a bull.

(10) A temple with the image of a *Ganêśa* sculptured on a rock. The pillars here are finely sculptured with figures. A stone trough 6′ long, 3′ broad and 2′ deep.

(11) A natural cave temple with the image of a bull seated on a platform in front of it.

(12) A temple with the image of a bull quite disfigured. On the east is a slab 5′ high and $2\frac{1}{2}'$ broad. It has one line of an old Telugu inscription with the marks of the sun and moon. Close to, and south of this, is another inscription 3′ × $1\frac{1}{2}'$ in old Telugu characters cut on a rock. About 150 feet east of this is a sort of structure overgrown with jungle. This is worthy of inspection.

(13) A temple with the image of *Ranganadha* 6′ × 3′ sculptured on a rock. An image of *Hanumar* 5′ × 2½′ and one of *Garuda* 4½′ × 3′ are lying in front of the temple. Opposite to the temple, on two separate rocks, are carved the figures of *Ranganadha* in a lying posture, and an elephant. On the south is a small figure. There are fort walls here.

Field No. 27.—A temple at the west corner. An image of *Virabhadraswami* 3′ × 2′ sculptured on a slab is left outside and so is another also of the same dimensions and with the same figure. In the temple is the image of a *Ganêśa* 2½′ × 2′ sculptured on a slab. So are the figures of *Virabhadraswami and Chandeswariamma* 1½′ high carried on a rock inside the temple: on the adjoining rock are sculptured the figures of a *Ganêśa*, a *lingam* and a bull. At the south-west corner and adjoining the above are some figures sculptured on a slab 5′ × 2′.

Field No. 38.—On the north-east is a temple almost entirely buried, with only the roof appearing above-ground.

Field No. 45.—On the north-east is a temple almost entirely buried, with only the roof appearing above-ground, lies on the west side.

Field No. 47.—A temple on a rock, with the image of a bull lying down on the west side. A small *mantapam* on the south side with the image of a *Ganêśa*. On the south-west side is a substantial structure in ruins. There are also two other temples lying on the north side of the field.

Field No. 62.—There is a Mahommedan structure on the west.

Field No. 131.—A temple with pillars finely sculptured and a *gopuram* built of bricks and chunam.

Field No. 1.—Talarighatta village-site.

(1) An ancient temple with the image of a bull 7′ long × 4′ high now used as a dwelling house. On the north-west side, on the bank of the river, is a temple with the image of *Hanumar* cut on a slab. North-west of the first temple is a *Hanumar* 4½′ × 3′ sculptured on a rock.

(2) A small temple with the image of *Hanumar* 5′ × 2½′ cut on a slab.

(3) A *mantapam* with a *Ganêśa* 3′ × 2′ cut on a rock.

(4) A temple with the image of *Hanumar* cut on a slab 6′ × 4′.

Field No. 145.—A small *mantapam* supported by four rough pillars. Two images of a bull one placed inside and the other lying out.

Field No. 24.—*Kottalu Banda*—

(1) A temple with the image of *Virabhadraswami* 4′ × 2′ cut on a slab.

(2) A temple with the images of a *lingam* and a bull.

(3) and (4) Temples. To the south of these is a *mantapam.*

Field No. 6.—A *mantapam* and a well.

Field No. 5.—(1) A temple with finely sculptured pillars.

(2) "*Hondam*", a tank with steps leading down on all sides, with a small *mantapam* in the centre which has a *gopuram* built of bricks and chunam. A *mantapam* runs on all the four sides of the tank with an entrance on the south side. The pillars of the *mandapam* are all finely sculptured. About 100 feet south of the entrance is a cut stone trough 3½′ × 3¼′ × 1½′ high and one foot deep. Both sides of the way in the field are lined with *mantapams.*

Field No. 4.—A *mantapam* on the west.

Field No. 7.—An ancient well on the south-west.

Field No. 8.—(1) A small temple on the north.

(2) A large temple with walls all around. The whole building is very finely sculptured with figures and idols. There are remains of a *gopuram*. All around the wall is a *mantapam*. The *mantapam* or hall in front, and adjoining the temple is a fine structure, with beautifully finished pillars and fine workmanship all over.

(3) A temple with pillars having idols and figures very finely carved on them. It is closed in by *mantapams* on all the four sides. There is a *dvajastambham*

in front of it about 25 feet high. In the *mantapam* on the west side several stone mortars, are lying; a large stone trough 9′ long, 4′ broad, 4′ high and 3′ deep and another 6′ long and 4′ broad, partly buried and filled in.

(4) *Vijaya Vittalasvami* temple. This grand temple has a high stone wall on all the four sides of it, with an entrance on each of the north, east and south sides. There is a *gopuram* on each of these entrances. These are built half way up with granite stones and the upper half with brick and chunam. These *gopurams* are full of figures and idols. It is one of the finest monuments amongst all the ruins of Hampi. The sculptures in the *mantapams* are most elaborate and of intricate workmanship.

The shrine has a tower built of brick and chunam. There are old Telugu inscriptions on the four outside walls of the temple and on either side of the east entrance 8′ high and 2′ wide; on the left side of the south door way 8′ high and 2′ wide, and on the north side, two of the steps contain an inscription of one line each. The temple has a small black granite idol and a large one of grey granite but without the head and right hand. It is about 7′ high and beautifully sculptured but thrown down. There is a small temple on the north-west side with a line of an old Telugu inscription cut on the threshold of the door. There is another small temple on the south-west side adjoining the outer wall with an inscription in old Telugu characters 4′ high and 2′ broad on the left side of the door leading into the shrine. There is another small shrine at the south-west corner, with a small *gopuram* of brick and chunam, partly fallen off on three sides.

Within the enclosure are three other beautiful *mantapams*. The one on the south-west side called the *Kalyana mantapam* is the largest. All these mantapams have very finely and elaborately sculptured pillars with figures and idols. Outside on the wall on the north side are two inscriptions—one in old Telugu $4\frac{1}{2}' \times 3'$ and the other in Tamil $3\frac{1}{2}' \times 2'$.

There is also a beautifully finished stone car in the courtyard of the temple just opposite to the main hall. It has an idol cut in it. The entrance at the south has on the inner east side old Telugu inscription $4\frac{1}{2}' \times 3'$ and on the west side $4\frac{1}{2}' \times 3'$.

Inside of the temple and adjoining the walls on the four sides are *mantapams* with some finely sculptured pillars.

(5) A *mantapam*. On the north of it is a small temple with the image of *Hanumar* $4\frac{1}{2}' \times 2\frac{1}{2}'$. A black granite idol without hands and feet is lying outside.

(6) A platform with sculptured pillars on the south side, imbedded in the wall on either side of the doorway are old Telugu inscriptions one is $11' \times 3\frac{1}{4}'$ and the other is $10' \times 1'$. On the south side as well as on the east side are *mantapams* and small temple. On the west is *Volla Vonnursamy Darga.*

A *mantapam* platform with the remains of a portion of a wall and some pillars. It appears to have been a beautiful building. East of this, is an ancient well filled up. In front of the temple is a *dvajastambham* about 35 to 40 feet high. There are two rows of *mantapams* on each side of the road leading south from the temple. These formed an ancient bazaar.

From the Superintendent, Archæological Survey (Madras and Coorg), dated Madras, 14th June 1903, No. 437.

Order—No. 732, Public, dated 18th August 1903.

Recorded.

2. The Government have perused the report with much interest, more particularly the passages relating to the results of the excavations at the prehistoric sites in the Tinnevelly district. The numerous illustrations of the articles found form a valuable addition to the report.

3. The Superintendent's proposals in paragraph 22 regarding the programme of work for 1903-1904 and the following season are approved.

4. Copies of the report and of the photographs referred to in paragraph 21 will be forwarded to the Right Honourable the Secretary of State for India.

(True Extract.)

G. S. FORBES,
Ag. Chief Secretary.

To the Superintendent, Archæological Survey.
„ Superintendent, Government Museum.
„ Dr. E. Hultzsch, Government Epigraphist.
„ all Collectors.
„ the Public Works department.

Copy to the President, Asiatic Society, Bengal.
„ the Secretary, Royal Asiatic Society, 22, Albemarle Street, London.
„ the Secretary, Royal Asiatic Society, Ceylon Branch.
„ the Secretary, Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
„ the Secretary, Madras Literary Society.
„ the Secretary, Society of Antiquaries of Scotland, Edinburg.
„ R. Sewell, Esq., I.C.S., Retired, 6, Palace Mansions, Buckingham Gate, London S.W.
„ Dr. J. Burgess, C.I.E., care of India Office.
„ V. A. Smith, Esq., I.C.S., Retired, Guryufa, Cheltenham.
„ A. C. MacDonald, Esq., Deputy Keeper of the Indian Institute, Oxford.
„ Dr. J. F. Fleet, C.I.E., I.C.S., Retired, 79, Eaton Rise, Ealing, London, W., 185, Piccadilly, W., London.
„ Dr. G. Oppert, care of Glyn Mills, Currie & Co., Lombard Street, London.
„ the Archæological Commissioner for Ceylon.
„ Henry Cousens, Esq., Superintendent, Archæological Survey of Western India, Poona.
„ Dr. A. F. Rudolf-Hoernle, Ph.D., C.I.E., 38, Banbury Road, Oxford.
„ the Hon'ble the Rev. W. Miller, LL.D., C.I.E., Madras.
„ Professor F. Kielhorn, Ph.D., C.I.E., Gottingen (Germany).
„ Pandit Natesa Sastri, B.A., M.F.L.S.
„ Dr. Lucian Scherman, the Editor "Orientalische Bibliographie," Munich, Bavaria, Germany.
„ L. Rice, Esq., C.I.E., Director of Archæological Researches in Mysore.
„ the Archæological Surveyor, Punjab Circle.
„ A. Butterworth, Esq., I.C.S.
„ Dr. T. Block, Esq., Archæological Surveyor, Bengal Circle, Calcutta
„ J. H. Marshall, Esq., Director-General of Archæology in India, Simla.
„ Pandit C. Srinivasa Aiyangar, Madras Archæological department.
„ Major W. Vest, I.M.S. Civil Surgeon, Jaunpore.
„ F. Fawcett, Esq., Madras Police.
„ the Hon'ble Mr. G. S. Forbes, I.C.S.
„ H. M. T. Jackson, Esq., I.C.S. (Bombay).
„ the Librarian, Museum of Arab Art, Cairo.
„ Monsieur, Chailley Bert, 167, Boulevard, Indesherbes, Paris.

Endorsement—No. 733, Public, dated 18th August 1903.

Copy to the Government of India, Department of Revenue and Agriculture.

A. Y. G. CAMPBELL,
Ag. Under Secretary to Government.

Endorsement—No. 734, Public, dated 18th August 1903.

Copy to the Chief Commissioner of Coorg.

A. Y. G. CAMPBELL,
Ag. Under Secretary to Government.

Copy forwarded to the [illegible]

(By Order) [illegible signature]
First Assistant,
Local and Munl. Dept.

Exd. S. J. Pereira.